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Altogether the work has been done with accuracy, extensive acquaintance with the sources to 1754, adequate knowledge of the European background, and a sensible appreciation of the significant rôle these tiny but strategically situated islands have played in the commerce and, as neutrals, in the wars of Colonial America, and of the naval worth, as Admiral Mahan predicted, they are likely to possess in the future.

In places perhaps the book would have gained in clearness and value had the author pursued less the method of general chronological narrative and had organized his data more completely according to well-defined subjects. An economic and social analysis of West India society can be accomplished, however, only after more studies of the type of Dr. Westergaard's enable us to make comparisons of the various national groups in the West Indies. When the facts of West India development are fully revealed and understood we shall be in a far better position to appreciate the economic as well as the political and diplomatic history of America.

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The Fetishism of Liberty. By HARRY WATON. New York: Marxian Philosophical Society, 1917. Pp. vii+101.

Is not your iconoclast at bottom a devout worshiper? A Marxian socialist declares liberty to be "one of the most dangerous idols worshiped by the people of this century," and thereupon justifies his faith in socialism because it is in harmony with that tendency of the cosmic process of evolution—universal freedom. As the patron saint sought to destroy the fetishism of commodities and humanize them, the humble follower attacks the fetishism of liberty and seeks to socialize it. Both are worshipers of capitalism and liberty still.

We start with the familiar conflict between the individual or group with inherited anti-social impulses and society with its legal and customary restraints. The socialist outdoes Spencer here. Then comes the happy ending, where the individual is completely socialized and conflict is no more. This is true to Marxian prophecy, "We feel in a state of liberty when we can gratify our needs and desires." The individual is not and cannot be free until he seeks the social good. The tendency of social evolution is toward a state of ever-increasing constraint of the anti-social impulses of the individual. Hence, only as we seek the satisfaction of our social nature do we find freedom and happiness. Fortunately the conditions of life make for pro-sociality and individual well-being at the same time.

The essay has certain faults. It abounds in contradictions, perhaps because terms are loosely used; the thread of the argument does not unroll singly and continuously; and generalizations are not always supported by data. And yet there is such sound truth in its emphasis upon the true uses of liberty and the opportunity to satisfy one's social needs and desires that all else may be forgotten.